1:Vaillant A-5 (1928-1936)1941 NU7 Aztec NU7

chants survive without, alas, the musical notation. These dancers, acting out mythical events pertaining to the lives of the gods, must usually have been highly theatrical. Thus as with other peoples of the past, religious service fulfilled the function of the drama.[19] (See Plate 62, bottom left.)

The pictographic writing of the Aztecs was too simple to record a literature. However, the many references to oratory and the wealth of allusions and synonyms referring to the gods and goddesses give a picture of rich fantasy and poetic imagination. The emphasis on the spoken word, the complex background of the religion, the closeness of the supernatural world, would not have produced lean, accurate prose. Rather a semipoetic, highly symbolic verbiage came from the practice of oratory and the chanting of prayers. Thus a rhythmic and rich verbosity existed as a form of polite address that, given a system of writing, might have been transmuted into literature.[20]

These activities, which we sanction in our own culture under the terms of arts and letters and to the practitioners of which we assign honor as creative artists, were existent in Aztec society. The status of these practices, however, was very different from their position in our own culture. Much of that area of our own life divided up into the infinite gradation of commercial, legal and governmental pursuits fell within the span of the individual Aztec's normal social life. That energy and activity which we exhaust in religion, art, belles-lettres and science was combined by the Aztecs in the observance of their religious requirements. The nature of their religion and its position in Aztec life and social practice are fundamental to a realization of the nature of their culture.

A 796 in five days the feast day of Toxcatl would come, then they began to sing [and dance].

Now, during this time, Moctezuma came not forth; those who had been [the impersonator's] companions provided the people with food and favors.

On the first day they sang [and danced] at a place called Tecanman. On the second day, in the place where they kept the image of Titlacauan, in the house of the keeper who guarded it. On the third day, at Tepetzinco, in the midst of the lagoon. On the fourth [day], at Tepepulco, which is also near Tepetzinco.

[501] After they had sung [and danced], then he embarked in a canoe. The women went traveling with him; they went consoling him and keeping him merry. Then the canoe arrived; then it touched the shore: then it was beached at a place called Acaquilpan or Caualtepec.

For here he was abandoned, a little [distance] from Tlapitzauhcan. The women then returned; and only they who had freely become his pages accompanied him while he yet lived.

[346] So, it was said, when he arrived where he was to die, [where] a small temple stood, called Tlacochcalco, he ascended by himself, of his free will, to the place where he was to die. When he climbed the first step, as he passed one [step], he there broke, shattered, his flute, his whistle, etc.

And when he had mounted all the steps, when he had reached the summit, then the priests fell upon him; they threw him on his back upon the sacrificial stone. Then [one] cut open his breast, seized his heart, and raised it as an offering to the sun.

For in this manner were all [these] captives offered up. But his body they did not roll down; rather, they lowered it. Four men carried it.

And his severed head they strung on the skull-rack. Thus he ended in the adornment in which he died. Thus he there ended his life, there he terminated his life, when he went to die there at Tlapitzauian.

And this betokeneth our life on earth. For he who ● [538] rejoiceth, who possesseth riches, who seeketh and coveteth our lord's sweetness, his gentleness—riches and prosperity—thus endeth in great misery. For it is said: "None come to an end here upon earth with happiness, riches, and wealth."[12]

A 796 778 And here in Mexico, when [it was the month of] Toxcatl, was set up and formed a figure of Uitzil-

cuilti, oquiuh qiacujlilhujtl quiçaz yn ilhujtl Toxcatl, in peoa cujcujca:

yn iqcac y, yn inquilhujtl y, aocmo onmachiztia yn motecuçoma, oc ic ycenujc eatca, tetlaqualkia tetlauhtia,

ynic cemilhujtl cujcujca, itocaiocan tecanma: ynic omjlhujtl, vncan in pialoia, in teixiptla in titlacaoan, yn ichã aquin cãlpixquj, yn oquipiaia: ynic eilhujtl tepetzinco, vmpa in anepantla, ynic nappa tepepulco, çan no itlan in tepetzinco.

Yn on cujcujcac njman ie ic onmacalaquja, itlan ietihuj in cioa, quiiollaltitiuj, quellaquauhtiuj: vmpa vnquiça, vmpa onatenquiça, vmpa quimonacana in acalli, ytocaiocan acaquilpan, anoço caoaltepec:

ipampa ca vncan ontecaoaloia, achi ie ytlan in tlapitzauhcan: in cioa vncan oalmocuepa: auh ça iehoã in matian muchioa, yn jachoan ocatca, yn oquitocatinenca in iqc oc nemj.

Juh mjtoa yn oacic, in v: :an mjquja teucaltontli icaia, itoca tlacochcalco: çan inoma in tleco, çan monomatlecauja, in vmpa mjquiz: in ce tlamamatlatl contlecauja, in ce conpanauja, ce vncan quixamanja, quipuztequj yn itlapitzal, yn jvilacapitz, etc.

Auh yn oquipantlaz, yn izquj tlamamatlatl, yn opanuetzito tlacpac: njman qujcujtiuetzi in tlamacazque, conaquetztiteca in techcac: njman ie ic quelteiequj, conanilia yn iiollo, no conjauilia in tonatiuh:

ca çan muchi tlacatl iuh mictiloia, in mamalti. Auh yn jtlac amo quioalmjmjlooaia, çan quioaltemoujaia, quinsuhcauiaia:

auh yn jtzontencõ, tzompatitech conquauhço, iuh tlantica, yn iuh ipã omjc ynechichioal: ic vmpa ontlamj yn jnemjliz, vmpa contzonquistia yn jnemjliz, yn vmpa omjquito Tlapitzaocian.

Auh ynjn ca qujnezcaiotia, in tlalticpac tonemjliz: ca in aquin paquj, motlamachtia, in quitta in qujmaujçoa in itzopelica, yn jaujiaca in totecujo, in necujltonolli, in netlamachtilli: injc tzonquiça vey netolinjliztli: ca iuh mjtoa, aiac quitlamitiuh in tlalticpac, paquiliztli, necujltonolli, netlamachtilli.

Auh yn nican mexico, yn iquac Toxcatl: motlalia

12. This is a reference to the characteristics of Tezcatlipoca. See Anderson and Dibble, op. cit., p. 2.

Here is Told [what] the Songs of the Demons Were, with Which They Paid Honor to Them in Their Temples and Outside [of Their Temples].[14]

Nican mjtoa in jncujc catca, in tlatlacatecuio injc qujnmaviztiliaia in jnteupā, yoan in çan qujiaoac.

Song of Uitzilopochtli.

Uitzilopochtli, young war chief—none have equaled me. Not for nothing have I taken the cloak of yellow feathers. Through me hath the sun risen.

For those of Mixtlan he was a portent of disaster. He took a foot from those of Pichauaztlan.

Within the walls of Tlaxotlan, feathers were offered, that, as war chief, he might be adorned. My god was called conqueror of men.

Dread [was] the god of Tlaxotlan. Dust was raised. The dust of the god of Tlaxotlan was raised.

Gather for me our foes of Amantlan. In their homes will they be conquered. Gather them for me.

Vitzilobuchtli icujc

Vitzilobuch, iaquetlaia, yiaconai, in ohujhujhujia anenjcujc tociquemjtla, yia, ayia, yia, yiovjia, tueianoca, oiatonaquj yiaia, yia, yio.

Tetzaviztli, ia mjxtecatl, ce imaxi pichaoaztecatla pomaia, ovayico, ayiayie.

Ai tlaxotla tenamjtl ihujtli mococ mopopoxotiuh, iautlatoaia ayiayio, noteuh aia tepāquizquj mjtoaia.

Oiaieva vel mamavia in tlaxotecatl teuhtla tlamjlacatzoaia, itlaxotecatl teuhtla mjlacatzoaia.

Amanteca toiaohoan xinechoncentlalizquivia, icalipan iautioa xenechon centlalizquj.

Song of Uitznauac Iaotl.

O my chief of Tlacochcalco, I know not the man who taunteth me. Know I not that I am ill omened? Know I not that I am a warrior? [When] it is said, "my chief of Tlacochcalco," they taunt my lineage.

The warrior, chief of Tocuillan, hath donned his eagle cape set here and there with points.

O young chief of Oholpan, my captive in feathers is dressed. I am dreaded, I am feared. My captive with feathers is covered.

O young chief of Uitznauac, my captive in feathers is covered. Now I am feared. In feathers my captive is dressed.

O young chief of Itzcoatlan, my captive in plumes is adorned. Now I am feared, now I am dreaded. In feathers my captive is dressed.

Vitznavac iautl icujc.

Ahuja tlacuchcalco notequjoa aia ivinocaquja tlacatl, ia nechiapinavia, aia ca nonmati njtetzavitli, avia, aia conomati njia, iauhtla, aquitoloc tlacuchcalco, notequjoa, iuecatlatoaia ay nopilchon.

Ihjiaquetl tocujlechcatl quaviquemjtl nepapanoc vitzetla.

Huja oholopa telipuchtla, yvjioc in nomalli, ie njmavia, ie njmavia ivjioc in nomalli.

Huja vitznavac telipuchtla yvjioc in nomalli, ie njmavja yvjioc in nomalli.

Huja itzicotla telibuchtla, yvjioc in nomalli, ie njmavia, ie njmavia ivjioc in nomalli.

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14. The translators have depended heavily upon Eduard Seler's translation of the songs for this section. With Seler's meticulous notes, they may be found in his *Gesammelte Abhandlungen*, Vol. II; *Collected Works*, Vol. II, Pt. 4; or Sahagún (Robredo ed.), Vol. V.

The songs are introduced in the *Florentine Codex*, Sahagún sometimes commenting them: "Cuentanlos muy antiguos es, de los aduersarios el diablo: nuestr acreedrijo, para hazer sus seruicios: conforme a lo del santo Euangelio, que dize. Quien hazer mal, aborrece la luz: conforme a esto, este fue enemigo, en esta tierra plantó, en buscar, y arraheare, llenar de muy espesas heruas, para hazer sus seruicios, desde el, y para adorallesse en el, para no ser hallado: como hazen las bestias fieras, y las muy ponçoñosas serpientes. Este buscar, o arraheare heruas, son las cantares, que en esta tierra el vsaba, que se hizieron, y vsaron, en su seruicio: y como su vsaba dezyan y pintauan de su vso, assi en las templos, como fuera dellos: los quales llamam cantar artificio, que dizen lo que quieren, y apregonan lo que el mando: y enamoralles solamente aquello, a quien el los enbiaua. Es cosa muy auerigoada, que la cosas, buscar, y arraheare, donde el dia de oy, este vsadiio aborrecio, es abominable, son los cantares, y pinturas, que vsaua componiesse: y se le cantasa, sin poderse entender, lo que en ella se trata, mas de aquellos que son enseñados, y amaestrados, a este lenguaje. De manera, que seguramente se canta, todo lo que el quiere, sea guerra, o paz, bien suyo, o conueniencia de ello, sin que de los demas se pueda entender."

●538 O keeper of the god at Uitznauac, the [sacrificial] symbol hath been born. Day hath dawned, day hath come. The symbol hath been born.

O keeper of the god at Tocuillan, the [sacrificial] symbol hath been born. Day hath dawned, day hath come. The symbol hath been born.

Vitznaoac teuhoaquj machiotla tetemoia, ahuja aiatonac iahuja oiatonac ia machiotla tetemoia.

Tocujlitla teuhoaquj machiotla tetemoia, ahuja, oiatonac, iavjia oiatonac via machiotla tetemoia.

Song of Tlaloc.

Mexico payeth her debt to the god. Paper streamers are raised at the four directions. Not now is it time to weep.

I [Tlaloc] have been formed. My god[ly image] hath been darkened with blood. The whole day hath been spent to bring rain in the court of the temple.

O my chief, my magic prince, truly thine is the maize: thou hast made the first fruits. Yet they pay thee not thy due.

Yet they pay me not my due, they please me not —my priests, my old priests, the ocelot serpents.

From Tlalocan, the turquoise house, came thy father Acatonal.

Go settle there at Poyauhtlan. With the mist rattle board is rain brought from Tlalocan.

O my elder brother, I shall go, for now is a time for tears.

Send me to the unknown land. His command came down; I spoke to him, to Tetzauhpilli. I shall go, [for] now is a time for tears.

Four years after hath it been brought to me. Then I knew not what thou saidst in the unknown land, the quetzal house, the land of plenty. Now he is as one who giveth bounty.

Go, settle there at Poyauhtlan. With the mist rattle board is rain brought from Tlalocan.

Tlalloc icujc.

Ahujia Mexico teutlaneviloc amopanjtla, annauhcampa ie moquetzquetl aoiequena ychocaia.

Ahuja annehoaia njiocoloc īnoteuhoa eztlamjiaval, ailhujcolla, njciavicaia, teutivalcoia.

Ahuja annotequjoa navalpilli aquitlanella motonacaiouh ticiachjuhquj tlacatl achtoquetl çan mitziapinavia.

Ahuja canacatella, nechiapinavjia anechiayiavelmatia, anotata inoquacujllo ocelocoatl aia.

Ahuja tlallocana xivacalco aia quizquj aquamotta, acatonal aia.

Ahuja xjianovia, nahuja xjiamotecaia ay pojauhtla, aiauhchicavaztica, aiavicalo, tlallocan aia.

Aoanacha tonctuecuexi njiaializquj, aia ychocaia.

Ahuja queiamjca xinechivaia temoquetl aitlatol anjqujia ilhujōtl, tetzauhpilla njiaializquj aia ychocaia.

Ahuja nauhxiuhtecaia itopanecaviloc aioc itlamatia, ay motlapoalli, aiaximovaia iequetzalcalla nepanavia ai yascana teizcaltiōtl.

Ahuja xjianovjia ahujia xjiamotecaia aipuohtla, aiauhchicavaztica, aia vicallo tlalloca.

Song of Teteo innan.

The yellow flower hath opened—she, our mother with the thigh skin of the goddess painted on her face, departed from Tamoanchan.

The yellow flower hath blossomed—she, our mother, with the thigh skin of the goddess painted on her face, departed from Tamoanchan.

The white flower hath opened—she, our mother with the thigh skin of the goddess painted on her face, departed from Tamoanchan.

The white flower hath blossomed—she, our

Teteo innan icujc

Ahuja coçahujc xuchitla oiacueponca ichoa tonana teumechaue moqujcican tamovanchan, avaiic, avajia, yiao, yia, yieo, aie, aie, aij, aiiaa.

Coçaujc xuchitla, oiamosocha ichoa tonana, teumechaue moqujcican tamovanchan, ohoayia, ahoayia, yiao, yia, yieo, aie, aie, ayia, ayiaa.

Ahuja iztac xuchitla, oiacuepōca ichoa tonana teumechaue moqujcican tamoanchan, ohoayia, yiao, yia, yieo, aie, aie, ayia, ayiaa.

Ahuja iztac xuchitla, oiamosucha ichoa tonana,

mother, with the thigh skin of the goddess painted on her face, departed from Tamoanchan.

She hath become a goddess, upon the melon cactus, our mother Itzpapalotl.

Thou hast seen, in the nine dry plains, the deer's heart on which was fed our mother Tlaltecutli.

Once again with chalk, with feathers is she pasted. In the four directions hath the arrow shattered.

They saw thee turn to deer in the land of the gods Xiuhnel and Mimich.

Song of Chimalpanecatl and Tlaltecuananotl.

With his shield was he born of the maid a great war chief. With his shield was he born of the maid a great war chief.

On Coatepetl he became chief; among the mountains he put warrior's paint upon his face and on his shield. None, in truth, could best him. The earth did quake when he put warrior's paint upon his face and on his shield.

Song of Ixcoçauhqui.

In Tzonmolco, my fathers, shall I withhold thy due [captives]? in Tetemocan shall I keep back thy due [captives]?

In Mecatlan,[13] my lords, doth the yucca [drum] roll. In Chicueyocan, the sorcerers' house, the masked one hath come down.

At Tzonmolco they have started intoning the song; at Tzonmolco they have started intoning the song. But why come they not forth? Why come they not forth?

In Tzonmolco let men be given me. Day hath come, day hath dawned. Let men be given me.

In Tzonmolco the Xonol song hath ceased. Without labor hath he been given wealth, hath he won the rank of chief. By his grace come [all] wonders.

Little woman, give the supplication. Cloud house woman, pray before the gates.

Song of Mimixcoa.[14]

From Chicomoztoc he set forth.

tetumechaue moqujcican tamohoanchan, ohoaya, ahoayia, yiao, yia, yieo, aie, aie, ayia, ayiaa.

Ahujia oboia teutl ca teuccntli pacatona, aia itzpapalotli, ahoayie, ahoayia, yiao, yia, yieo, ayiaa.

Ao, avatic iaittaca chicunaviztlavatla maçatl yiollo, ica moxcaltizquj tonan tlaltecutli, aiao, ayiao, ayiaa.

Ahoie iancujc tiçatlan, ie iancujc yhujtla, oiapotoniloc inavicacopa acatl xamantoca.

Aho, maçatl mochiuhca teutlalipan mitzjianoittaco iehoa xiuhnello iehoa mjmjcha.

Chimalpanecatl icujc yoan tlaltecuananotl.

Ichimalipa chipuchica veia mjxinujloc iautlatoaia ichimalipa chipuchica veia, mjxihujloc, iautlatoaia.

Cohoatepec tequjva tepetitla, moxaiavalteueuel, aiaquj nelli moqujchtivivi tlalli cuecuechivjia aqujmoxaiaval teueuella.

Iscoçauhquj icujc.

Hujia, tzommolco notavane ie namechmaiapinauhtiz tetemoca ie namechmaiapinauhtiz.

Aoncan mecatlan notechoan icçotl mjmjlcatoc chicueiocan navalcalli, navalli temoquetlaia.

Hujia tzonjmolco cujcotipeuhque, aia tzonjlco cujcatipeuhque, aia, iztleicana val, moquixcavia iztleicana vàlmoquixca.

Hujia tzonjmolco macehoalli maia temacovia, oiatonaquj, oiatonaquj macevalli maia temocovjia.

Hujia tzonjmolco xoxolcujcatl cacavantocia aiavjia mocujltono aciton tecujtl motexcnelil maviztli.

Hujia cihoatontla xatenonotzaia ayiauhcalcatl qujiavatla xatenonotza.

Mimjcoa icujc.

Chicomoztoc qujoehoaquj canj xurponj, çanj, canj, teiomj.

13. The sentence favors reason, though the Aztec here is obscure.
14. In the *Real Palacio* MS a gloss says that the two opening stanzas contain Chichimec words. In *ibid.*, the last stanza begins the next song (Xochipilli), where its content logically places it.

From Tziuactitlan he set forth.

538 I came down, I descended, I came down with my thorny arrow. I came down with my thorny arrow.
I came down, I descended, I came down with my hunting net.
I have seized him with my hand, I have seized him with my hand, I have seized him with my hand, and he is seized with [my] hand.
On the ball court the *quetzalcoxcoxtli* sang, and Cinteotl answered.

Tzivactitlan qujnevaquj canja aueponj, çanj, çanj, teiomj.
Oia mjtemoc, oia mjtemoc, oiaica njtemoc notzivaqujmjuh, aiaica njtemoc notzivaqujmjuh.
Oia njtemoc, ioa njtemoc, oiaica njtemoc nomatlavacal.
Niqujmacuj, njqujmacuj, yoaia njqujmacuj, njqujmacuj yoan ja aiomacuj.

Tlachtli icpac aia, vel in cujcaia quetzalcoxcoxaia, qujnanqujlia cinteutla, oay.

Song of Xochipilli.

Now our friend singeth; now the *quetzalcóxcoxtli* singeth at night—the Red Cinteotl.
Let the god of twilight hear my song; let the god of the thigh skin face painting hear my song. Let Cipactonal hear my song.
My order I send to the priest of Tlalocan.

To the priest of Tlalocan I make my command.

I came to the cross roads, I, Cinteotl. Where shall I go? Which road shall I follow—
Priests of Tlalocan, gods of rain?

Suchipilli icujc.

Ie cujcaia tocnjvaia, ohoaia, ieo, ie cujcaia, ie quetzalcoxcoxa ioaltica tlaocinteutla oay.
Çan qujcaquiz nocujc ocoialle teumechaue oqujcaquiz nocujca in cipactonalla atilili ohoayia.

Aiao, aiao, aiao, njtlanavati in tlallocan tlamacazquj, ayiao, aiao, aiao.
Aiao, aiao, aiao, tlallocan tlamacazquj nitlanavati ay, ayiao, aiao.
Ao çanj vallacic, vtli nepanjvia, çanj cinteutla campa, ie noiaz, campa vtli njciatocaza oay.
Aiao, aiao, aiao, tlallocan tlamacazquj, qujavi, teteu, ayiao, aia, aiao.

Song of Xochiquetzal.

From the land of mist and rain I came, I, Xochiquetzal, circling down from Tamoanchan's edge.
He wept, the priest Piltzintecutli; he sought Xochiquetzal. I must go to the land of corruption.

Suchiquetzal icujc.

Atl aiavica njsuchiquetzalli tlacia njvitzaia motencaliva tamoanchan oay.
Ie qujtichocaia tlamacazecatla piltzintecutlon quj iatemoaia ieo tochiquetzalla xoiavjia ay topanjaz, oay.

Song of Aminitl.[17]

He hovereth about the ducks, he hovereth about the ducks.
With his eye he followeth the small ducks. He hovereth about the small ducks.

Amjmjtl icujc

Cotivana, cotivana, calitotochmanca, huja, yialimanjco, oqujxanj, manjco, tlacochcalico, ohoayia ayia, matinjcaia, matonjcalico, ohoayiaia, çana, çana, aiovecanjvia, çana, çanaio, vecanjvia, yia, yia, yiohoaia, çana, çana, iovecanjvia.
Ie nocujlivaia, njvaia, njvaia, njvaia, aicanauh, njvahoaia, njhoaia, aicanauh
Tlaietotoca, ie canauhtzinj, tlaixtotoca, ie canauhtzinj, aio aia, yvaian, ie canauhtzinj.

17. A gloss in *ibid.* says that this song is Chichimec.

The obsidian banner is my joy, the obsidian banner is my joy, the obsidian banner is my joy.

Auia itzipana nomahujlia auia itzipana nomavilia, auia itzipana nomavilia.

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Song of Otontecutli.[18]

Otontecutli icujc.

In the shield-shaped tree he who fell was upheld. In Nonoalco the cactus fruit, the cacao pod, falling, was upheld.

I am a Tepanec, a jeweled bracelet. I am Quetzalcoatl, a jeweled bracelet.

Where does it blossom? Where does it open?

In nearby Otomí land, O Mexicans, was he offered as a victim; in nearby Otomí land, O Mexicans.

With his painted shield was he offered as a victim in a nearby land, O Mexicans.

Onoalico, onoalico ponaia, yiaia, ayio, ayio, aia, aia, aia, ayio.

Chimalocutitlana motlaquevia avetzinj, nonovalco, quanochitla, cacavatla, motlaquevia, avetzinj.

Nitepanecatl aiacuecuexi niquetzalcoatly, aia cuecuexi.

Cane, caia itziueponj, cane, caia, itziveponj.

Otomjco, noioco, navaco, mexicameia iavilili noioco navaco, mexicameia.

Achimalicaiaxo, xavinoqujia, vilili, noioco, navaco mexicameia.

Song of Aiopechtli.

Aiopechtli icujc.

There in her home [the goddess] Aiopechcatl, with child, gave birth.

There in her home [the goddess] Aiopechcatl, with child, gave birth: there in her home the children were born.

Come hence, come hence, O newborn babe, come hence.

Come hence, come hence, O precious one, come hence.

Cane cana ichan, aiopechcatl conca pantica mjxjuhtoc.

Cane cana ichan aiopechcatl conca pantica mjxiuhtoc cane ichan chacaiolivaia.

Ai valmevaia via, xiva, xivalmevaia aviaia iancujpilla, xjvalmevaia.

Ahujia xivalmevaia, via, xiva, xihoalmeoaia conca pilla, viualmeoaia.

Song of Cinacostl.

Cihoacostl icujc.

The eagle, the eagle, Quilaztli, with serpent blood painted, with eagle plumes crowned, is protectress of the Chalmeca and [goddess] of Colhuacan.

The maize is our hands and our feet in the field of the god, who resteth upon her rattle board.

Magucy thorns, *magucy* thorns rest in my hand; *magucy* thorns rest in my hand. In the field of the god she resteth upon her rattle board.

The grass bunch resteth in my hand. In the field of the god she resteth upon her rattle board.

Aumei quauhtli,[19] our mother, goddess of the Chalmeca, deliver me with the dread dart of thorns. It is my son Mixcoatl.

Quavi quavi, qujlaztla cohoacztica xaiaoaloc vivia quavivitl vitzalochpan chalima, aveveti iecolhoa.

Huja tonaca acxoima centlatcumilco chicavaztica, motlaquechizca.

Vitztla, vitztla nonac temj vitztla, nvmac temj, açanteumjlco chicavazti motlaquechizca.

Mallinalia, nomac temi, açáteumjlco chicavaztica motlaquechizca.

Aumej quauhtli ie tonan aia chalmeca tecutli, aitzioac imavitztla nechiatetemjli, ichoa nopiltzin aia mjcoatlan.

18. A gloss in *ibid.* says that the first stanza is Otomí.

19. A gloss in *ibid.* has *mexicatl omei quauhtli.*

538 Our mother, warrior [woman], our mother, warrior [woman], deer of Colhuacan—they have pasted feathers upon her.

Day hath dawned; war is heralded. Let [captives] be dragged down and the land wasted. Deer of Colhuacan, feathers have been pasted upon her.

Eagle feathers are thy array; thy array is of one who fighteth boldly in war.

Ia tonanj, iauchioatzin, aia tonan iauchiboatzin, aia imaça colivaca ihujtlaipotocaia.

Ahujia ie tonaquetli, iautlatocaia ma nevilano tlaca cẽpoalihuiz aia inmaca colihoacã ihujtlaipotocaia.

Ahujia quavivitl amoxaiavallj onavjia ie coiametla moxaiaivalli.

Behold the Song Chanted Every Eight Years when Water Tamales Were Eaten.

The flower of my heart lieth burst open, the lord of the night.

She hath come, she hath come, our mother, the goddess Tlaçolteotl.

Cinteotl is born at Tamoanchan, the flowery place, on the day ce xochitl.

Cinteotl is born in the place of rain and mist, where the children of men are made, where the jeweled fish are sought.

Day is here, it hath dawned. The varied spoonbills taste [flowers] where the flowers grow.

Here on earth, in the market place, thou appearest. I, the prince, I [am] Quetzalcoatl.

Let the trees flower in joy among the various spoonbills. Let the spoonbills [fly in joy]. Hear the words of our god; hear the song of the spoonbills. Shoot not at thy brother, the dead; use not the blow gun on thy brother.

I shall bring my flower, the maize flower, the white flower, from where flowers grow.

He playeth ball; old Xolotl playeth ball in the ball court of the sorcerer. Xolotl playeth ball—lord of the precious stones. See if Piltzintecutli reseth in the house of darkness, the house of night.

O Piltzintli, Piltzintli, with yellow feathers art thou pasted over. On the ball court thou placest thyself, in the house of night.

The tradesman, the tradesman Xochiquetzal, he who ruleth and governeth in Cholula. I fear in my heart, I fear in my heart that Cinteotl will not come. Let us go to the house of the bishop, the merchant, him of Chacallan. Blue ear plugs are his wares. Blue bracelets are his wares.

Izcatquj, in cujcatl chicuexjuhtica mehoaia, in jquac atamalqualoia.

Suchitl noiollo euepontimanja; iehoa coioalle, vaia, oovaiaie.

Iecoc ie tonan, iecoc ie teutl tlaçulteutl oaia, oovaiaie.

Otlacatquj cententeutl tamjioanjchan njxochitli cacanj, ce ixuchitli iantala, iantatã, ayiao, ayiave tililiiao ayiaue, vayiave.

Otlacatquj centeutl, atl, iaiavicanj tlaca villachivaloia, chalchimjchvacan, yiao, iantala, iantanta, ayiao aiave tililiiao, aiyaue, oayiaue.

Oia tonazquj tavizcallevaia, matlachichinaia nepapã quechol, suchitlaca, yiantalan, yiantata, ayiao, ayiaue tililiiao, ayiaue, oayiaue.

Tlalpan timoquetzca tianquiznavaquj anjtlacatla njquetzalcoatla aiantala, iantanta, ayiao, ayiave, tililiiao ayiaue oayiaue.

Maia avjialo suchinquavitl itlanj nepapan quecholli maya in quecholli xiccaqujia tlatoaia in toteuh xiccaqujia, tlatoaia iquechol amach ieva tomjcauh tlapitza amach iehoan tlacaloaz ohoao.

Aieoho, yiayia çani qujiecavizca nosucha tonacasuchitli ie izqujsuchitla suchitlaca, yiaa.

Ollama, ollama viuexolotl navallachco ollamaia xolutl chalchiuecatl xiqujtta mach, oia moteca piltzintecutli yoanchan, yoanchan.

Piltzintle, piltzintle, tocivitica timopotonja tlacheo timotlalia, yoãchan, yoanchan.

Oztomecatla, yiaue, oztomecatla, xochiquetzal qujmama, ontlatoa chololtlan, ayie, ayio, oie ma njnoiol, oie ma njnoiol, soiaiecoc, centeutl ma tivjia obispo, oztomecatl chacalhoa xjuhnacochtla, iteamjc ximaquiz tlaiteamjco, ayie, ayio.

The sleeper, the sleeping one, sleepeth. I have rolled him up with my hand. Here is the woman. I am the sleeper.

Cochina, cochina, cocochi, ie njcmacolonjcanj, ie cihoatl njcochina yien, oaico yho, yia, yia. 538

Song of Xipe totec Ionallauan.

O Ionallauan, why dost thou mask thyself? Put on thy disguise. Don thy golden cape.

My god, thy precious water hath come down from Cospan. It hath made the cypress a quetzal. The fire serpent hath been made a quetzal serpent. Want hath gone from me.

Maybap I shall die and perish—I, the tender maize. Like a precious green stone is my heart, [yet] I shall see gold in it. I shall be content if first I mature. The war chief is born.

My god, [give me] in part plenteous tender maize. Thy worshipper looketh toward thy mountain. I shall be content if first I ripen. The warrior chief is born.

Xippe icujc, totec iovallavana.

Ioalli tlavana, iztleican, timoonenequja xjiaquj mjtlatia teucujtlaquemjtl, xjcmoquienti quetlovjia.

Noteuhoa chalchimmama tlacoapanaitemtoa, oiquetzallavevetl, ayquetzalxiujcoatl nechiaiquj nocauhquetl ovjia.

Ma njiavjia, njia, njiapoliviz xiyoatzin, achalchiuhtla noiollo, ateucujtlatl nocoiaittaz noiolcevizquj tlacatl achtoquetl tlaquavaia otlacatquj iautlatoa quetlovjia.

Noteuhoa centlaco xaiailiviçonoa yioatzin motepeiocpa mjtzvalitta moteuhoa, vizqujn tlacatl achtoquetl tlaquavaia etlacatquj iautlatoaquetl ovjia.

Song of Chicome coatl.

O seven ears, arise, awake. Our mother, thou leavest us now; thou goest to thy home in Tlalocan.

Arise, awake. Our mother, thou leavest us now; thou goest to thy home in Tlalocan.

Chicome coatl icujc.

Chicomolotzin, xaiamehoa, ximjcotia acatonan titechicnocaoasquj tiiavjia muchi tlallocan novjia.

Xaiamehoa ximjcotia acatonã titechicnocavazquj tjiavjian mochan tlallocan, novjia.

Song of Totochtin Tezcatzoncatl.

At dread Colhuacan the chief hath his home.

In the palace the god Tezcatzoncatl was consumed. He wept; it might not be. The god was consumed. He wept.

In the palace the god Axalaco was consumed. He wept; it might not be. The god was consumed. He wept.

Totochtin incujc tezcatzõcatl.

Iiza, yia, yia, yia, ayia, ayio, ovjia, ayia, ayia, ayia, yia, yio, vjia, ayia, yia, ayia, vjia, yio vjia.

Colivacan, mavizpan atlacatli ehana, yio, ayio, yia, yio.

Tezcatzoncatl tepan teutl, macoc ie chocaia, avjia, macaivi teutl, macoc yie chocaia.

Huja axalaca tepan teutl, macoc yie chocaia macaivi teutl, macoc yie chocaia.

Song of Atlahua.

I am he from Chalman. I am he from Chalman—the broken fast, the disc head device.

[I am] thy branch of fir, Quilastecotl; [I am] the old goddess, thy branch of fir.

Atlahoa icujc.

Huja njchalmecatl, njchalmecatl neçavalcactla, oljia quatonalla, olia.

Veia, veia, macxoiauh quilastecutl illama njmacxoiauh.

538 I name thee lord of reeds. On the shield is blood drawn. I name thee lord of reeds.

That none are my arrows is my boast. The reed is my arrow; the hollow reed is my boast.

In Tetoman the priest Tetometl began life. Now he is a quetzal bird, that I may nourish him.

Opochtli is my god, Atlaua,[20] that I may nourish him.

Nimjtzacatecunotzaia chimalticpac monecoia nimjtzacatecunotzaia.

Aiac nomjuh timalli aitollaca acatl nomjuh acazelivi timalli.

Tetomac amoiolcana tlamacazquin tetometl, açan axcan ie quetzaltototl njciaizcaltiquetl.

Iiobuchi notecuh, atlavaquetl njciaizcaltiquetla.

Song of Maculixochitl.

From where flowers stand, I have come, the priest, red lord of eve, and thou, my grandmother, goddess with the thigh skin painting, lord of dawn, priest, red lord of eve.

God of omens [Uitzilopochtli], my lord Tezcatlipoca, Cintеotl shall *reply to them.*

In Tezcatzonco hath the warrior, the rabbit [god], started life. My lord made him: I shall restore to him, I shall make [the fire] on the mountain of Mixcoatl, in Colhuacan.

Singing, I beat the small mirror, the small mirror which came from Tezcatzonco.

Macujlxochitl icuje.

Ayia, iao xuchitl icaca vmpa njvitza tlamacacecatla tlamocoioaleva, ayia, yiao, ajvinti nocicaia trumechave, oia, iao, tlavico, iacallea tlamacacecatlo tlamocoioalea.

Tetzauhteutla notecujo tezcatlipuca quinanquilican *cinteutla cay.*

Tezcatzonco moiolcan xyiaquetl yiatechin qujiocus notecuh niqujiatlacaz, njquijamamalix, mjxcoatepetl colhoacan.

Tozquivaia, njctzotzonjiao, in tezcatzintli tezcatzintli tezcazocoichoa, tzonistapalatiati, tlpoczococnoctliabo, a.

Song of Yiacatecutli.

Unknown to me was [war] heralded. Tzocotzontlan hath declared it—Tzocotzontlan, unknown to me, hath heralded it.

Pipitlan hath declared it; Pipitlan, unknown to me, hath declared it. Cholotlan hath declared it. Pipitlan, unknown to me, hath declared it.

I sought maize. With much labor my priests brought me the heart of water from the place where sand is scattered.

In the basket of precious stones I burn myself. With much labor my priests brought me the heart of water from the place where sand is scattered.

Iiacatecutli icujc.

Anomatia aitoloc, anomatia, aitoloc tzocotzontlan aitoloc tzocotzōtla anomatia aitoloc.

Pipitla aitoloc, pipitla anomatia aitoloc cholotla, aitoloc pipitla anomatio, aitoloc.

Tonacajutl, njcmacoxuh açan axcan noquacujillo atl jiollo, nechvalia vicxtiqne xalli yiepeuhia.

Chalchiuh petlacalco njnauca açā axcan noquacujillo, atl jiollo nechvaliavicxtiaque xalli itepeuhia.

20. The line *aya xmuan quetzaltotol, in ibid.*, is lacking in the *Florentine Codex.*